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S H O R T
SENTENCES,

W O R T H Y O F
Serious Consideration.

W R I T T E N B Y
R. G. when at Sea.

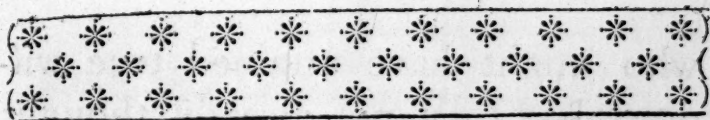
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SHORT SENTENCES,

W O R T H Y

Of Serious Consideration, &c.

IT is man's contemplative felicity, to converse in his thoughts with that glory, which is prepared for those that die, so as to live eternally.

True wisdom crowns all the accomplishments of man; but it is a flower, which grows not in nature's garden: and great is their number,

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who

who might have attained true wisdom, had they not already thought themselves wise.

Grace is a bud, which, in the summer of eternity, becomes a flower of glory : grace is a stream, flowing from the fountain of divine love ; serious meditations are the conduits, through which this celestial stream flows to the soul.

Holy affections are the cisterns, wherein the soul is bathed with heavenly joys : heavenly joys are the springs of life, flowing from Christ, the fountain of life, who alone can satisfy the appetite of a thirsty soul.

The soul, being a spiritual substance, requires spiritual food ; therefore all elementary bodies, being contrary to its nature, fall short of giving it the least nourishment ; for every animal receives nutriment,
from

from that which is coherent with its own nature.

As the soul cannot partake of nourishment, that is not homogeneous to its spirituality; so neither can it be the receptacle of any pollution by any thing, that is contrary to its essentiality: for the soul, being a spirit, can receive neither good, or evil, by any thing that is inanimate or corporeal.

God being the First and the Last in the great world, it is our duty to make him so in the little world, (*viz.* man :) practise therefore to make him thy last thoughts at night, when thou sleepest; and thy first in the morning, when thou wakest: so shall thy fancy be sanctified in the night, and thy understanding rectified in the day: then shall thy rest be peaceful, thy

labours prosperous, thy life pious,
and thy death glorious.

Love thy neighbour for God's sake,
and God for his own sake, who cre-
ated all things for thy sake, and re-
deemed thee for his mercy's sake: if
thy love have any other object, it is
false love; if thy object have any
other end, it is self-love.

Things temporal are sweeter in the
expectation, than in the fruition;
things eternal are sweeter in the fru-
ition, than in the expectation: vain
is that journey, whose end affords
less pleasure, than the way to it.

It is an evil knowledge, to know
that which thou shouldest embrace,
unless thou dost embrace it; and the
flame of divine love is the perfection
of knowledge.

If thou art not willing, that thy
time should pass too fast, thou must
beware of using too much pastime;
for

for thy life in voluptuousness blazeth away, like a taper in the wind.

By how much the more any person delights in sensual pleasure, so much the less he enjoys of heavenly pleasure.

In all outward calamities, it is necessary, that we should eye the hand, that sent them, and the sin for which they were sent; and if we thankfully receive the message, he, that sent it, will discharge the messenger: but whilst we delight in the pleasure of sin, we must of necessity taste the bitterness of misery.

If thou desire rest to thy soul, be just: fear not to suffer, if thou dost no injury; it is the unjust mind, that is always in labour; for it either practises the evil that it hath projected, or is projecting how to avoid the evil it hath deserved.

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If thou desirest knowledge, examine the end of thy desire; is it only to know? then it is curiosity: is it because thou mayest be known? then it is vanity; but if because thou mayest edify, it is charity; if because thou mayest be edified, it is wisdom.

If thou findest thyself ignorant, be not ashamed to learn; for he that is so fondly modest, as not to acknowledge his own defects, will in time be impudent enough to attempt to justify his ignorance.

If any one hath wounded thee with injuries, meet him with patience: hasty words rankle the wound, soft language dresses it, forgiveness cures it, and forgetfulness takes away the scar. It is more noble by silence to avoid an injury, than by argument to overcome it; for much arguing doth oftentimes

tentimes kindle the sparks of contention, into a flame of revenge.

At whatsoever time thou dost remember thy sins without grief, so often thou repeatest thy sins, for not grieving: he, that will not mourn for the evil he hath done, gives earnest for the evil he intends to do: nothing can assuage that fire which sin hath made, but only that water which repentance hath drawn.

Let the ground of all thy religious actions be obedience, which is better than sacrifice: true religion consists rather of well-doing, than opinion; so the question is not, whether this or that opinion be right, but whether the conversation be good; for such as we sow, such shall we reap.

Be not unstable in thy resolutions, nor various in thy actions, nor inconstant in thy affections; but use deliberation,

beration, lest thou repent the acting of what thou hast resolved, and knit such a knot in thy affections, as cannot be untied: consider therefore what thou dost resolve, that thou mayest, without sorrow, perform thy resolutions.

Let not the profits, pleasures, or honours of this world, dispossess thee of the enjoyments of the other world: consider, that all momentary enjoyments pass away, as soon as received; the other, once received, never pass away.

Consider duly what thou wert, what thou art, and what thou shalt be: also consider what is within thee, what is above thee, what is beneath thee, what is against thee, what was before thee, and what shall be after thee; this will bring to thyself humility, to thy neighbour charity, to
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the world contempt, and to God true obedience: by these considerations thou shalt be able to see through most things in the world.

Let no intention flatter thee into a bad action; what is essentially evil, no circumstance can justify; it matters not with what mind thou didst that, which, being done, is unlawful; if an act be good, thy good intention crowns it; if bad, it deposes thy intention: in short, no evil action can be well done.

In thy discourse, take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou speakest; what thou speakest, speak truly: when thou speakest, speak wisely: a fool's heart is in his tongue.

